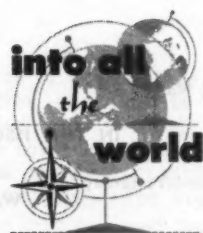


CHURCH OF GOD

Evangel



April 13, 1959

But ye shall receive power, after that the Holy Ghost is come upon you.



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Readers' RESPONSE

I want to voice a word of appreciation for the fine article written in the March 2 issue of the *Evangel* by our beloved General Overseer, James A. Cross. It is very encouraging to have editorials and articles by our General Overseer, and I, for one, would like to have one each week. This article is entitled "Planning Ahead" and deals with the future of the Church of God in planning ahead for the future of the Church. The shifting population from urban to suburban areas makes it necessary to keep on the alert for new locations for churches for the future. In this section of our nation there should be some thought given to evangelizing the Seminole Indians and the Spanish-speaking peoples in the State of Florida. Some church organizations are working with the Seminoles, but it seems that they are hard to reach for God. We have a fine church organization; in fact, I think it is the very best, and we have some fine leaders, whom we are proud of, and whom we love and respect as men of God.

—CECIL JOHNSON

Miami, Fla.

I have been reading the *Evangel* for three years now. Of all the religious magazines that I am reading, the Church of God *Evangel* is the one that has most blessed my soul and has given me more knowledge of the truth. I always enjoy reading it from cover to cover. I like the contents and arrangements of everything. Yes, there are wonderful truths and blessings from reading the *Evangel*. I have made up my mind that as long as I can still read, I will always endeavor to have it come to me.

—FLORENTINO P. CORTEZ

Business Manager and Island Secretary
Southern Bible Institute
Philippine Islands

Compliments to you for the February 2 issue of the *Evangel*. I surely did enjoy the articles on pages 13 and 14 under the heading, "Religion Today." Thanks for helping us ministers to be informed of the condition of the world, and especially about those things pertaining to our great freedom of religion.

—JOHN L. McPHERSON

Bluefield, Va.

CHURCH OF GOD *Evangel*

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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PENTECOST—

Yesterday and Today

By WADE H. HORTON

Overseer of Mississippi

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

THE EYES OF ALL Protestant Christianity are focused upon two phases of our Christian religion; namely, Modernism and Pentecostalism. The Fundamentalists, which are called "the middle-of-the-rovers," are between the two. They abhor and despise Modernism and draw back in embarrassment from what they call the fanatical Pentecostal sect. They don't want their people to go into Modernism, neither do they want them to accept the Pentecostal blessing of God; therefore, they find it hard to hold their people when they are between these two, what they call, extremes.

Modernism is a fact. There is no use denying it. Like an octopus, its tentacles are going farther and farther into the churches of today. The impact of its choking clutches is crushing the lifeline of the church's spiritual growth. Pentecost is a fact, too, and it is also a glorious reality. Its Biblical basis and background have forever established it in the realm of cardinal truth, in spite of ecclesiastical bickering and blatant denial.

As it now stands, who will win the great masses of people who are hungry for spiritual food? There is a yearning and seeking after God throughout the world. This hungry, empty, and dissatisfied feeling makes most men susceptible to the true and to the false, to the pure and to the impure, to the real and to the unreal, to the will of God and to the wiles of Satan.

Who is going to affect their lives in the future? Will the cold, carnal connivings of Modernism, Catholicism, and Communism reach into their hearts and lives and pull them farther and farther from God, or will the Pentecostal movement arise to its duty and proclaim with fanatical fervency the reality of this old time, heaven-sent, heart-felt, Holy Ghost salvation?

I believe this is our day. With all my heart, I believe this is our day. The Pentecostal church must outreach the false "isms" of this world by reaching the souls of men and helping them find their way to God. A watered-down, half-hearted, cold, gloomy religion will

not do it. It will take a religion on fire, one that is filled and thrilled with the Holy Ghost, to move this pleasure-made, sex-conscious, money-making, tobacco-and whiskey-soaked world.

Our greatest need for this hour is an outpouring of the Spirit of the living God. Nothing else will meet the need. Unless we have it soon, we will face spiritual catastrophe. These are crucial times. But I believe if we will pray as the early followers of Jesus prayed, if we will obey as they obeyed and stay humble as they stayed, we can experience what they experienced, not only as recorded in chapter two but throughout the entire book of Acts.

Pentecost brought in a new day. A new order came into being that day and a new group took over the administration of heaven's affairs on earth. Quite a few individuals had been moved upon and anointed by the Holy Ghost, but nothing like this day. He was poured out "upon all flesh" (Acts 2:17). The promised Spirit had arrived to fill, to fire, to fan, and to fuse this small nucleus of faithful followers of Jesus Christ. Yes, the Comforter had come and, oh, how He came that day! Hallelujah!

I. HE CAME AS A RUSHING MIGHTY WIND

THESE WORDS in the text are used to describe the manner in which He came. This literally means BREATH VIOLENT. God's mighty power swept into that room and completely revolutionized the thinking and actions of the church of that day. Jesus had breathed on His disciples and said, "Receive ye the Holy Ghost." There is quite a bit of conjecture as to what this actually means and there will be no attempt here to deal with it in theological terms; however, in my own way of explaining it, this breath had grown in momentum and proportion until on the day of Pentecost it had become a cyclone. A breath had become a cyclone! It became a heavenly hurricane in the midst of God's people.

I read some time ago that the RUSHING mighty wind in the

Greek means "like the carrying power of a mighty river." No doubt many of you have seen the floods come; you have seen the rivers overflow and the logs, brush, boxes, and everything that was not stationary, swept before the rushing waters. The same is true of the Holy Ghost. When He comes into our lives, He moves everything out that is not established in Jesus Christ. He is heaven's breath blowing, sweeping, and rushing all debris and trash, all dissensions and everything out that is not in conformity to divine truth. Jealousies, carnal clamorings, petty ideas, fleshly and worldly desires, fear and frustration—all such things are moved at the onrush of God's mighty heavenly presence.

These people had come in contact with winds of opposition and had met winds of trials and fears, but when this experience came to them, this onrush of celestial breath, it was not an opposing force but a supporting and strengthening power. Divine breezes were blowing and an out-of-this-world atmos-

phere permeated every corner of that house. It was exactly what they needed for their day. It was their sufficiency for the task that lay ahead of them.

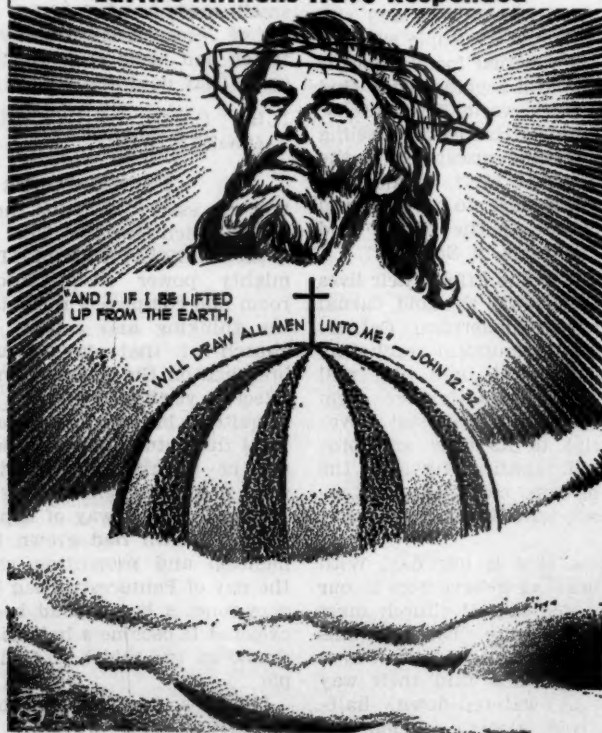
Our need for the experience is no less today because Christianity, as a whole, is like Ezekiel's valley of dry bones (Ezekiel 37:1-14). The second verse states two significant facts about these bones; namely, "there were VERY MANY" . . . "they were VERY DRY." This describes many churches and their members and the spiritual lethargy and moral declension that exist among them today. We need to cry aloud as Ezekiel did, "Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezekiel 37:9). When "the breath came into them, they . . . stood upon their feet, an exceeding great army" (Ezekiel 37:10). What a picture! The fullness and force of the Spirit, the resuscitating power of spiritual breath had moved them and they stood up, a mighty army, ready for work, worship or war.

The devil has blown into many churches in our day the breath of worldliness, greed, selfishness, and sin. He has covered our pulpits and pews with the dust of discouragement and fear. The spirit of optimism has been replaced by the spirit of pessimism. Defeatism is the cry of the majority in this day. Weakness predominates instead of strength. Our unbelief rides while our faith either walks or sleeps. We cannot rid ourselves of these things through our own strength, nor through education or eloquent preaching. Reading Dale Carnegie's book, *How to Win Friends and Influence People* will not supply our need for these crucial times, nor will applying Dr. Peale's psychology as recorded in his book, *The Power of Positive Thinking*. Cheshire cat grins, soft-peddling truth, high-sounding phraseology, maneuverings for expediency's sake, delicate decorum, straining and striving for exact and explicit ethics and etiquette just to win a few fancy so-called "friends," and trying to think away problems that will still be problems no matter what we think—this is not the crying need for this crisis.

In every age when the church has lost her holiness and spiritual zeal, she has tried to substitute something to replace the Spirit's power. We are trying diplomacy, psychology, and even hypocrisy to pacify, pamper, and please the pleasure-mad religious professors in this day of compromise, complacency, and cynical criticism. **ANYTHING FOR EXPEDIENCY.** But it is all futile.

APENTECOSTAL church must live in a Pentecostal atmosphere, by the power of the Holy Ghost. The church of our day (I speak generally) is anemic, emaciated, and spiritually impoverished (Revelation 3:17). It has no more power than the Lions Club or the Ladies Aid Society, nor any more passion for souls than the Chamber of Commerce or the Kiwanis Club. The average church member knows more about baseball and football than about Bible salvation. Many church members know more about Elvis Presley than they do about

Earth's Millions Have Responded



Paul the Apostle, and more about playing golf than the promises of God. Most of our time is spent in feasting while there is almost no fasting. We have torn down the upper room and built the supper room. No church is complete now until it has its kitchen. We are filling the natural man while we grossly neglect the spiritual man. Announce a free chicken supper and you will need ushers to get the crowds into lines so they can fill their bellies to the brim, but you announce a free fast and prayer day at the church and you can count the number on one hand that respond. It is alarming but very true. (I speak generally, for there are some few exceptions.) We have more programs than Pentecostal power and more contests than consecration. There is no harm in some contests and programs, but when you continually run a church on mechanics, it will become spiritually poor, weak, and hungry—yea, starving for spiritual life. You may give away cakes, pies, chickens, bicycles, watches, and so forth, as prizes to build up Sunday School or church attendance, but when the contest is over, in almost all cases, the people go back where they were in the beginning. But when the Spirit moves in, when the Holy Ghost power comes, when heavenly winds come, when heaven's breath blows upon a church and people are wooed and won by the Holy Ghost and are brought to God through real Holy Ghost conviction, they will stand when all hell opposes and even when the world is on fire. When He comes into a church or preacher, there will be an accompanying spirit of optimism, a spirit of faith, and a spirit of victory. There will be a change when He comes as a rushing, mighty wind.

One man had the audacity to say that if the Spirit were to come like He did at Pentecost, He would wreck our churches. That man was wrong. The Spirit would not wreck our churches; **HE WOULD MAKE OUR CHURCHES.** At Pentecost the house was filled (Acts 2:2) and the 120 were filled (Acts 2:4). This set a pattern for all time, for the mark of a New Testament Chris-

tian is until this day **BEING FILLED WITH THE SPIRIT.** That is his true identification mark.

Paul said in Ephesians 5:18, "And be not drunk with wine, wherein is excess; but be **FILLED WITH THE SPIRIT.**" It is said that the literal and liberal translation of this verse is, "Be ye continually being filled up to the brim with the Holy Spirit." The true picture would not be continually filling a glass full of water to the overflowing and pouring it out again but holding a glass full of water under a running faucet so that it is always full and always running over. This is the genuine Pentecostal experience, being filled up to the brim—always filled and always running over. How we need this experience today. (One of the most pathetic sights is to see a Christian half full, struggling and trying to run over.)

I conducted a three-night meeting about a year ago in Japan. Three were saved and three re-

ceived the baptism of the Spirit. One young man received a most wonderful filling and was completely overcome by the Spirit's blessings. He was drunk on the Spirit and was staggering around the front of the church. Tears were streaming down his cheeks and praises were ascending from his lips that I could not understand. Brother Hell, our missionary, said, "Brother Horton, this young man has received the Holy Ghost and now he is praising the Lord with all his heart. He is saying over and over, 'IT IS SIMPLY WASTEFUL FOR ONE MAN TO HAVE SO MUCH JOY.'"

George Fox, the founder of the Quakers, said that in Mansfield he was moved on to pray. "And the Lord's power was on him so greatly that the place where he prayed seemed to be shaken." Billy Bray, the famous Cornish miner, was so full of the Spirit that when he was criticized and threatened for shout-

(Continued on page 10)

Divine Imperative



Now I Know

By L. E. HEIL

Missionary to Japan

Continued from *Macedonian Call*

WE HUMANS have a tendency toward grouping ourselves and our acquaintances into classes which distinguish one individual or group as being superior or inferior to others. At times some of the so-called great men have been introduced to an audience as being superior in character, outstanding in achievement, exceptional in ability, and as having a numerous list of other superlatives. He greets his audience, and with a few superfluous apologies to his host for the flattery, proceeds within his own power to execute his task in such a way as to convince his listeners that the introduction with all of its favorable compliments exactly fits the recipient. Should this sort of man be a just and devout man in most of his ways, can God get glory from such an action as is described above? If we could glimpse under the surface, would we be able to find any man who is truly great. The prophet Isaiah told us that all of our righteousnesses are as filthy rags, so we must decide that a man without God is far from being great. Paul wrote to Titus in chapter 3, verse 5 that it is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Let us investigate the Apostle's personal opinions regarding this feeling of self-importance. In Philippians 3:4-6 he reveals those ideas about himself which he had formerly believed. This was before our Lord appeared to him showing the natural man to be worthy of nothing but death, regardless of his achievements or social standing. However, after the revelation as he traveled the Damascus road, he saw himself as the chiefest of sinners. Notice his self-estimation later as he writes to the church at Corinth, "For I know nothing by myself" (1 Corinthians 4:4).

Take an example of a man who was quite highly

esteemed by many. Also during his early life this man thought a lot of himself. Surely there is nothing wrong with having others considering us great, but it can be harmful if one is too well accepted by the first. In 1724 John Wesley emerged from his studies, taking highest honors among the graduating class at Oxford University. Shortly thereafter he was ordained a deacon in the Church of England and served as his father's assistant in pastoral duties at Epworth. In 1735 at the invitation of General Oglethorpe, he sailed to Georgia as a missionary to both the colonists and the American Indians of that area. In this new work he used his philosophies, logical reasoning, applied methods, and conclusions worked out in college laboratories, but all to little or no avail. The conclusions he had formulated during his studies, strangely, did not fit the needs of the people with whom he found himself working. Dejected and admitting defeat, he returned to England after approximately two years. His extraordinary ability and outstanding achievements in college and shortly thereafter were not a guarantee of success in the ministry of leading men's souls to eternal salvation.

According to his own testimony, he was converted at 8:45 p.m., May 24, 1738, after more than ten years in the Christian ministry. As he spoke to his younger brother Charles the following day, he was elated that he had learned a lesson not taught in the classrooms at Oxford. He had an experience, the formula for which could not be reasoned or comprehended with men's logic and rationalizing. Hear him as he reminisces over the wasted years in Georgia when he *thought* God's work could be accomplished by man's methods. But now he exclaims, "Behold, now I know that there is no god in all the earth, but in Israel."

In my own life often I "have thought" of doing certain things which, I had no doubt, were exactly the things to do at that time. For a long time it has been my greatest ambition to become a successful missionary, and that is still my goal. Success, as man may measure it, however, does not always reach God's requirement. Consider an example of a man who is engaged in a very profitable business. His business seems to be thriving to the extent that he has little time away from his work. Soon his family is put into the back of his mind and his plans. There is not time for church since he does not attend church and since he does not consider it wrong to withhold his tithes and offerings, and he feels that he has no obligation there. He has a beautiful home which is well furnished and paid for; he always drives a nice car; his family is well-dressed; and his bank balance seems to give him a feeling of assurance. Because of the extent of his material possessions, many would consider him a wise and successful person; but can a man really be considered successful, regardless of his wealth, when God is not considered, when the church is forsaken, and when his family is placed secondary in his thoughts?

In the opinion of some, a missionary who will devote himself incessantly to study until he has mastered the language of his chosen people and is able to

(Continued on page 13)

Last Day

Declension

"Some are fallen asleep" (1 Corinthians 15:16).

By ALTON L. STONE

Arkansas, State Youth Director

WHEN THE ABOVE stated text was spoken, it was shortly after the resurrection of Jesus, the Christ. However, there is an implication that while some few had seen Jesus, others had apparently fallen to sleep. They did not behold His glory, radiance, and array of spiritual beauty.

Not only was the picture of lethargy, complacency, and non-chalance (indifference) prevalent in Christ's day, but it is exploited more so in TODAY'S era of restlessness and spiritual DECLENSION. The Church (body or assembly) today is going through one of her most trying, challenging conflicts, not only from without, but from within.

Years ago Moses had irregularities with his followers. They were touchy, uneasy, and wanted a change. Israel, on one such occasion, wanted a KING. Was it the divine will of God? No, indeed not. However, God has both a DIVINE AND a PERMISSIVE will; their having a KING was within His PERMISSIVE will.

It is impossible in this darkening hour for us to stay awake and spiritually strong without help from above. Philippians 4:13 says, "I can do all things through Christ which strengtheneth me." This is an excellent motto.

In this day of peril, anxiety, fear, and last day declension, there must be (according to Scriptures) a falling away. Years ago while

in her infancy, our church underwent hardships which seemed hardly bearable. Churches, tents, and brush-arbors were burned. Ministers were mocked, tomatoed, hit by the egotistical glare, stare, and prejudice of the outside world. *But times have changed!* The outside world has begun to realize that our CHURCH has God on her side. Not only does her faith in God show how progressive, productive, and energetic are her efforts, but also how trustworthy, reputable, and honest she is in her dealings with the business enterprises about her.

Too often we're threatened from within our ranks. While security is one of the basic laws of nature, let it not be said that we will or shall sacrifice principle for wealth.

It is the pattern of life and nature itself to be productive. And while this holds true, it must come to please God through honest efforts and attitudes. Some who for years preached, taught, and held esteemed positions in the church have today sought a life outside the arm of the church. There is usually a flare of sudden enthusiasm to support such a move by some who are looking for SOMETHING DIFFERENT. Let us not be too alarmed. If God be for us, who can be against us.

God expects much of each who serves Him. The LOAD is not on one, but all (Deuteronomy 10:17). God is no respecter of persons.

WHAT IS THE SECRET OF CURTAILING THE LAST-DAY MOVE OF SATAN? In a sense, it possibly will not be curbed in a general way nor too extensively. But by prayer, consecration, and rededication of our lives to God, and renewing of past vows made to God and the covenant of the church, I feel much of it can and will be curtailed.

Let us study Matthew 16:18 in view of what has previously been stated. "And I say also unto thee, That thou art Peter, and upon this ROCK [Jesus] I will build my church: and the GATES OF HELL shall not PREVAIL against it." It is true that the BIBLE specifically states that in the LAST DAY there would come a FALLING AWAY (DECLENSION). That day is here according to the signs that are prophetically being brought to pass even before our eyes. But Jesus said, "I will BUILD MY CHURCH on a ROCK." WHAT ROCK? On Jesus Himself.

If we seek to follow man, we will fail. May we anchor our faith in Jesus, for there is a FOUNDATION and a BASIS upon which to build our implicit FAITH. Some shall depart from the faith, talk and make slurs at those in our executive capacities of service to the church. The storms shall come, the winds blow, lightning flash, thunders clash, but the GATES OF HELL shall not prevail against the true, consecrated, SPIRIT-FILLED element of the CHURCH.

THE VISION of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant [thank God for the remnant he has always left], we should have been as Sodom, and we should have been like unto Gomorrah" (Isalah 1:1-9).

THE SIN QUESTION

1. Can, no, *must* a Christian live without sin? Yes
2. Can a person be a Christian and sin? No
3. Is it possible for a Christian to sin? Yes

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth

Putrifying Sores

By MRS. J. L. McCOY

Riverside, Atlanta, Georgia

himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:1-10).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins: and not for ours only, but also for the sins OF THE WHOLE WORLD [Jews and Gentiles]. And hereby we do know that we know him, if we keep

his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:1-4). (This is strong language; nevertheless it is the sure Word of the Lord.)

The above Scriptures are enough for every honest inquirer to settle clearly the sin question forever, if it were not for the blindness of men's hearts. I trust you shall honestly examine this simple message that I give to you as the Lord gave it to me. And when you have done so, examine your own heart to see whether you be in the faith. May it dispel the darkness of night in sinful hearts everywhere and offer assistance to those who seek to bring the lost to a saving knowledge of Christ. On the very threshold of Christ's return, it is peremptory that everyone everywhere be free of all doubts as to his or her relationship with God. Inasmuch as there is no second chance, we must be certain. Now is the time; tomorrow may be too late. So help us, God.

SOMETIME AGO one who had been a Christian for many years approached me with this question, "What do you think about this question of sin? Of late I've been associated with people, once consecrated to the Lord, who say

it's impossible to live without sin. If I'm a Christian, aren't all my sins — past, present, and future — under the blood?" I could not say I was astonished, for I had been approached before by others on the same subject. But I was made very conscious of a need and here was a putrifying sore that needed some ointment and binding. It most surely must not be ignored, for its poison has and will spread unless this sore be healed. It might be contagious but not hopeless if all its victims and those exposed will but turn to the great Physician and find balm in His Word. This is a very dangerous situation, for no greater topic than sin can claim our attention; it is the determining factor in the life or death of a soul. This is not a question for just a few religious minded folk, but every living being on earth is accountable and must answer for himself to God. The devil makes men slaves to sin, but Christ proclaims victory over sin. So throughout the ages, the conflict has raged, but it will finally triumph in Christ.

One of the most tragic scenes of the judgment, unfolded to us beforehand as recorded in Matthew 7:22, 23, is the *many* who on that day will say (in the name of religion) "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." Many shall seek to enter in but shall not be able; only a few shall find the way (Matthew 7:14). The public in general, and many Christians, are so dazed by the barrage of conflicting theories coming their way from the pulpit, printed page, and radio, that they are confused and many go away in unbelief. To rescue these perishing, we must disrobe ourselves of false theology, discard supposition, take a new look into the Word of God, have our understanding enlightened to the divine interpretation of Holy Writ, and place before the lost bare Scriptural facts. The Scriptures have all the answers irrespective of what you or I say or think. This is no time for cloudy thinking.

A Christian is to be Christ-like, and sin is not Christ-like. "Who did no sin, neither was guile found in his mouth" (1 Peter 2:22). Therefore, a sinning Christian would not be Christ-like and, if not like Christ, is none of His. All God's creation, created in Christ Jesus, is in His image. If He is without sin, His image must of necessity be without sin; otherwise it is not His image. We are His workmanship (Ephesians 2:10), and what a reflection to say that it is hopelessly, helplessly sinful.

"Be ye holy; for I am holy" (1 Peter 1:16), thus saith the Lord. Holy means to be pure, morally and spiritually perfect, sinless, pre-eminently good, pious, sacred, consecrated. If holiness is sinlessness, then sinfulness is not holiness. Imagine my saying that good means bad or vice versa. Do not the Scriptures teach plainly that there are only two ways, one, broad and the other, narrow (Matthew 7:13, 14)? Does it not also make plain to you that way, when Scriptures say, "And an highway shall be there, and a way, and it shall be called *The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there*" (Isaiah 35:8, 9) If God proclaims holiness for His people, and He has, anyone who dares to come between them and that proclamation dares to come between God and man. Someone will stand in the judgment with blood on his hands. What a serious matter to be considered so lightly and proclaimed so boldly by many.

LET US TURN to the Genesis record of sin's inception. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shall not eat of it: *for in the day that thou eatest thereof thou shalt surely die*" (Genesis 2:15-17).

"Now the serpent was more subtil

than any beast of the field which the Lord God had made. And he said unto the woman, *Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die*" (Genesis 3:1-4).

From these Scriptures we see man, the creature, in the image of the Creator, placed on his own with the God-given power of choice. That power plays the prominent part in the issues of life and death. This will be brought out in the further discussion.

The Lord God told man that he could do this but could not do that, for if he did, in the day that he did it, he would surely die. Now this did not imply physical death alone (though it brought that death), for in that day Adam did not die physically. Spiritually, however, he died, for on that day he lost his birthright to the tree of life. After that incident, other provision had to be made before man could partake of the tree of life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "*The soul that sinneth, it shall die*" (Ezekiel 18:20). (Before we go further I want to call your attention to the present tense of this verse and the many others, for if you overlook that, it will be easy to fall to grasp the truth.) Most generally this has been applied to the unregenerate sinner but the Word says "the soul [whoever, whenever, wherever] that sinneth [present tense], it shall die." Every man born into the world comes under the double penalty of death in Adam's sin. "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness,

(Continued on page 11)

PENTECOST—YESTERDAY AND TODAY

(Continued from page 5)

ing so much he said, "If they put me in a barrel, I would shout, 'Glory,' out through the bung-hole. Praise the Lord." Charles Finney was so Spirit-filled that when he walked through a factory, conviction seized the hearts of the workers and they fell upon their knees and began to pray. They had to close the factory so that he could instruct them how to be saved. He once said, "I received the mighty baptism of the Holy Ghost and I literally bellowed out the unutterable gushings of my heart."

While I was in Egypt, a medical doctor, after hearing me preach for three nights, crawled on hands and knees, put his big black head in my lap and said in his broken English, "Brother Horton, put your hands on my head and pray for me. I want what you have in your soul." The world is dying for the very thing we have in our souls. Don't quench the Spirit. Don't close the damper of your life. Let Him move you and use you in His service.

The rushing wind, the peculiar actions, the shouting and speaking with tongues are not abnormal but form the pattern of normal actions of Pentecostals in every age. As long as a church remains Pentecostal, it will have the shout of newborn babes and the rejoicing of God's sanctified ones. We have been so afraid of fanaticism and have spoken so much against it until there is almost no expression of emotion left. We have preached on decency and order (of course, we believe in the Apostle Paul's admonition in 1 Corinthians 14:40 to "Let all things be done decently and in order" until about all some churches have anymore is just a small group of pious, straight-faced, quiet, sanctimonious Pentecostal professors who have everything according to Hoyle, in perfect decorum, in fact, in such good taste that even Emily Post couldn't find a thing to criticize. Ichobod should be written over the door, beautiful buildings, and financial reports of many of them notwithstanding.

It has been my God-given privilege to go into 76 countries of our world, preaching in nearly fifty of them, and I have seen this mighty presence manifested in all these places. Sometimes it was to thousands sitting upon the ground and one time it was to the small number of seven sitting around a table in Kyrenia, Cyprus. In large churches, big assemblies, camp meetings, small churches, bamboo huts, churches built of grass and mud, in mud homes and on the streets—everywhere I have seen the results and felt the effects of this mighty Pentecostal wind.

Pentecost was not an end, it was a glorious beginning. It was not God's maximum but His minimum. It came into being as a little bud, then burst forth into a flowering blossom, and it will eventually be a great flower garden spreading throughout the whole world causing the perfume of the Spirit's presence to be wafted into its every nook and corner to bring happiness and health and other manifold blessings to earth's weary-worn, lost, sinful inhabitants.

II. HE CAME AS A REFINER'S FIRE

The third verse of my text says that "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Moffatt's translation of this verse is, "They saw tongues like flames distributing themselves, one resting on the head of each." This is undoubtedly a fulfillment of John's statement in Matthew 3:11, that Jesus would baptize them with the Holy Ghost and with fire. These men had experienced the hot flashes of fiery trials and the red hot heat of their adversary, but now they had received an experience of fire off the altar of heaven upon their very lives. It had come to burn up all foolish desires for self-aggrandizement and self-glorification. It came to make them truly one.

The oneness and the warmth of Pentecostal services have attracted thousands to this good way. They like the warmth of our services. How often have we heard this expression, "When I walked into your church door, I felt something

I had never felt before." But sad as it sounds, many churches today are either lukewarm or cold, they have chills but no fever. Everything is cold, frigid, and formal. We need the hot blast of God's holy furnace to blow the holy fire of God upon us and burn out everything contrary to His will and make us truly Pentecostal. D. L. Moody once said, "Lord, make me not only warm but make me red hot!" A native told a missionary, "Send us missionaries with 'hot hearts.'" One church member told his pastor, "Either put more fire into your sermons or put more of your sermons into the fire."

Hebrews 1:7 says ". . . Who maketh his angels spirits, and his ministers a flame of fire." Moffatt's translation gives it, ". . . Who turns his angels into winds, his servants into flames of fire." "Turns his servants into flames of fire" — what a statement! This crowd, when the Holy Ghost came, became flaming torches setting the world aflame with this old-time Holy Ghost religion. How we need to be turned into "flames of fire" so that we might warm the cold hearts of this lost world. This mighty experience was born in the fire and it cannot live in the smoke.

WE NEED to heed Paul's advice to Timothy. He told him to "stir up the gift of God, which is in thee" (2 Timothy 1:6). Adam Clarke says, "This gift is represented here, under the notion of a fire which, if not frequently stirred up and fresh fuel added to it, will go out. This is the precise idea which the Apostle had in his mind; hence the term which signifies to **STIR UP THE FIRE; TO ADD FRESH FUEL TO IT.**" Matthew Henry says that it means, "Stir it up as fire under the embers."

The *Pulpit Commentary* states, "The metaphor is taken from kindling slumbering ashes into a flame by the bellows, and the force of the word is to show that the embers had gone down from a previous state of candescence or flame—to rekindle, or light up again." Stir up the fire that is in you, or refuel or rekindle it. Put some wood on the fire—the wood of prayer, Bible reading, and seeking the face

of God. Don't blame the preacher if the holy fire on the altar of your heart has dwindled or gone out. Don't blame the church; don't blame the town but blame yourself. If you will seek God in prayer and fasting, He will come to fill your life with the fire of Pentecost.

Many fires have been untended until they have burned so low that they can hardly be distinguished as such and some have even been reduced to useless ashes. It is a sad sight to see someone whose fire has gone out, yet still trying desperately to shine, trying to appear hot while all evidence shows that they are cold and careless toward holy things and toward sacred duties enjoined upon them. They generate no spiritual warmth of fellowship, provide no light for the world-weary pilgrim, and give out no fiery testimonies to rekindle respect, love, devotion, and loyalty among God's children. Unless the fire is burning brightly and the flames rolling high in the life and ministry of the preacher, the lukewarm and cold hearts in the pews will never get fired up for God.

(To be continued)



PUTRIFYING SORES

(Continued from page 9)

we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin [before the cleansing], we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [past tense, never did sin], we make him a liar [for he said, all have sinned], and his word is not in us" (1 John 1:5-10).

Christ's instruction to Nicodemus applies to one and all, "Except a man be born again [anew], he cannot see the kingdom of God" (John 3:3). This means Jews and Gentiles, bond or free (born under the law or under grace), high or low, rich or poor, learned or unlearned, for it is "Not by works of

righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). Why must everybody be born again? "For all have sinned, and come short of the glory of God" (Romans 3:23). May I say here, to apply this Scripture to the born-again, blood-washed, purchased saints of God, to the finished work of Calvary, is a reflection, not on Christ, but on our knowledge of the Word. In Christ there is no sin. If you are in Christ, there is no sin, for in Him is no sin. When one says that he is in Christ and yet he sins, sins everyday, sins because he can't help it, have you ever analyzed what he said? He is saying that both God and the devil live in him, and sometimes he serves the Lord and sometimes he serves the devil. He who tells a man he can be in Christ and sin, too, is denying the one who bought him, and making Christ a liar when He said, "You cannot serve two masters." "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Corinthians 10:21). "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel [unbeliever]? And what agreement hath the [a] temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:14-16). If we are His people, then we shall be heirs to all promises made to His people. Can you imagine a holy God occupying the same temple with the devil? That same old serpent is saying unto man today, "Ye shall not surely die."

WHAT ABOUT the soul that has been born again? You cannot be unborn, so they say, once saved always saved. Of course, it is impossible to be unborn, but you can die. "The soul that sinneth, it shall die." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye

are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Romans 11:22).

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezekiel 18:24). "Let everyone that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

"Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him." This Scripture cannot imply that sin is impossible to a Christian, neither that a Christian cannot live without sin. Now we would ask, if he has sinned, why did he do it? 1. Because he did not abide (continue, stand firm) in Christ. 2. If he sinned, he hath done so because he hath not seen (perceived, heeded, discerned) Him. 3. If he hath sinned, he hath done so because he hath not known (recognized, understood, accepted the truth; Him).

"Whosoever is born of God doth not commit sin; [why doth one born of God not commit sin?] for his seed remaineth in him: and [with that seed, the Word of the Lord remaining in him] he cannot sin, [why?] because he is born of God" (1 John 3:9). (One born of God doth not commit sin as long as the seed [Word] remaineth in him.)

"Let [power of choice exercised] that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1 John 2:24).

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know

that he *abideth* in us, by the Spirit which he hath given us" (1 John 3:24).

Immediately after the baptism of Jesus by John in the Jordan, He was led of the Spirit into the wilderness to be tempted of the devil. Now if this test wasn't to prove Christ all victorious over the temptation of the devil, and not that He could not have obeyed the devil, if He chose, there was no test. Modern interpretation could classify it as a hoax. Thus after this ordeal, and all the many others with the devil, that our Lord had it could be said without question that He was tempted in all points like as we are, yet without sin. And we must follow His example. In the test, the Lord's final reply to the devil was, "For it is written, Thou shalt worship the Lord thy God and *him only shalt thou serve*" (Matthew 4:10). If the jealousy of God (for He said, "I the Lord thy God am a jealous God") would not allow His own to serve other gods, do you think for once His jealousy would allow His own to serve that archenemy of heaven, the devil?

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matthew 12:25).

In the prayer which Jesus taught His disciples to pray was the petition to the Father to "deliver us from the evil one." This reveals the possibility of being overcome by the evil one unless we have deliverance of our heavenly Father. It is imperative that we remain in Christ and bring forth for Him. "A good tree cannot bring forth evil fruit. . . . Every tree that bringeth not forth good fruit is hewn down" (Matthew 7:18, 19). Remember, it is not both but an "either, or" proposition; either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt. There are no two-timers in Christ. The entire New Testament is filled with instructions about how to be victorious over the devil, and how to overcome. If there existed no possibility of an overthrow, all the instructions for victory are need-

less; if victory were not possible, he would not have told us how to be victorious. I grant you that the Scriptures say "And I give unto them eternal life; and they shall never perish, neither shall any man [not devil] pluck them out of my hand" (John 10:28). But this promise is for His sheep who hear His voice and follow Him, who never stray from the fold, who qualify by *abiding* in Him and He and His words abiding in them.

"Be sober, be vigilant [attentive to discover and avoid danger; alert; cautious]; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Now, it should not be hard to understand that the devil would not be seeking to devour those whom he had already devoured.

"Let everyone that nameth the name of Christ depart from iniquity" (2 Timothy 2:19). For the Lord himself hath said, "So shall it be in the end of this world. The Son of man shall send forth his angels, and *they shall gather out of his kingdom all things that offend, and them which do iniquity*; And shall cast them into a furnace of fire: there shall be walling and gnashing of teeth" (Matthew 13:40-42). Remember, there will be no time allowed for investigation into matters pertaining to salvation when Christ returns. He came *here* to prepare us for *there*, not after we get over there. You who are waiting until you get to heaven to get rid of your sin will never get there. Sin has no entrance. He hath said, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Revelation 21:27). "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater [sin classified] hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things [above mentioned] cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (Ephesians 5:5-7). "Wherefore the rather,

brethren, give diligence to make your calling and election sure: *for if ye do these things* [above mentioned in this chapter], ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

Perchance some of you have fallen, may you be quickened by the Lord, for in Him is power to quicken those dead in trespasses and sins (Ephesians 2:1).

Judas, after having committed iniquity, remorsefully cried out, "*I have sinned*, in that I have betrayed innocent blood;" he immediately went out and hanged himself. This same Judas had lived in close communion with Christ for three years, was chosen of the Lord, given power to cure diseases and authority over all devils, and was sent to preach the kingdom of God and heal the sick (Matthew 10:1-4; Luke 9:1, 2). Judas by transgression fell (Acts 1:25).

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15).

What a contrast to the bold approach of these last days when men no longer remorsefully exclaim, "I've sinned." Instead of saying, "God be merciful to me a sinner" (Luke 18:13), they boldly declare that they have sinned and pray repetitious prayers, "Forgive us our many sins," only as an acknowledgment and not remorseful confession and repentance. But for the penitent, there is cleansing.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Choose you (you choose) this day whom you will serve.

Bible Verse



MATTHEW 10:29, 31

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Fear ye not therefore, ye are of more value than many sparrows.

NOW I KNOW

(Continued from page 6)

work personally with them is a success-bound man. Others may think that too much time spent in language study is useless, that a man should rather work through an interpreter and devote more time to ministerial activities. Some think a missionary should keep himself just a little above the people so that he can hold their respect. Others are certain he should live exactly as the natives so as to gain their love and friendship. Regardless of these differences, it seems that everyone agrees that to be successful, a missionary should conduct Sunday Schools and Bible study groups, convert the masses from their sins, establish churches, build Bible Schools, and perform a host of other activities. These things are all good and help to measure our success. Sometimes they help our reputation and prestige with our fellow man. But when Mary remained near the feet of Jesus, he said she had chosen that good part, which shall not be taken

away from her. More important than all of the accomplishments of our works is the assurance that we are pleasing God. Perhaps if Jonah had been permitted to reach Tarsus, he could have preached the Word of God and had a revival with souls finding salvation. He may have been able to establish a church along with other worthwhile achievements in that city. (But what would this have been compared to seeing 120,000 people repent before the Lord in sackcloth and ashes.) There could have been no true success because Jonah could not have been in God's perfect will without first going to Nineveh. Yes, I believe that it is possible to have a measure of success without being in God's perfect will. No doubt some of my readers will agree that this has been their own experience. Many times I "have thought" of how I would like to do certain things regarding the Lord's work, but "behold, now I know" that nothing is so important as to have perfect fellowship with God because we are exactly where he wants us, both geographically and spiritually.



WITT

Thomas Leon Witt, clerk and treasurer of the Manatee Church of God in Florida, was born at Lake City, Florida, January 10, 1902, and went to receive his great reward Christmas Day, 1958.

At a very young and tender age, Brother Witt joined the Lutheran Church at Lake City and was faithful and regular in his attendance at Sunday School and church. Some time after his marriage, he and his young family moved to the Manatee-Bradenton area, where he continued to live for more than 30 years prior to his death. It was during the year 1928 that Brother Witt was saved, sanctified, and filled with the Holy Ghost. A short time after receiving these Christian experiences, he became a member of the Manatee Church of God. During these 30 years, he was a faithful and loyal church member, serving his church in various official capacities. At the time of his death, he was not only clerk and treasurer but also a member of the Church Council Board and one of the three-member finance committee of his church.

Brother Witt is survived by his wife, 3 daughters and 1 son. His many friends are numbered by his

scores of acquaintances. The Manatee Church of God, the city of Bradenton, Manatee County, and the State of Florida has lost one of its most noble and worthy Christian citizens and friends.

The funeral was conducted by the pastor and assisted by a former pastor, Rev. R. E. Drymon. We miss him so much in our church services but our loss is heaven's gain.

—Rev. E. LaVoy Newton, pastor

BOUNDS

Audit Murphy Bounds was born to David and Molly Bounds, July 6, 1887, and departed this life January 14, 1959. He leaves his wife, Jessie Lee Bounds; 3 daughters, Mrs. W. E. Tate, Mrs. Roy W. Dodson, and Miss Audrey Bounds; 1 son, Kenneth Bounds; 5 brothers, 4 sisters, 7 grandchildren, 4 great-grandchildren and a host of relatives and friends. The funeral was conducted at the Church of God in Houston, Texas. Services were conducted by L. C. Pennington, local pastor, assisted by Brother Earl Roberts. The body was sent to Weatherford, Texas, where services were conducted by Rev. J. T. Melton, pastor at Sulphur Springs, as-

sisted by Rev. M. G. Swarts, pastor of Weatherford. The body was laid to rest in the Greenwood Cemetery at Weatherford. Brother Bounds was a loyal member of the Church of God for over 30 years. He was loved by everyone who knew him. His going was a great shock to all of us. As he raised his right hand, his last words were, "I see You, Jesus; I can't stay here any longer; thank You, Jesus."

—L. C. Pennington, pastor

WALLARS

Brother Waymon Wallars departed this life December 8, 1958, at the age of 78. He was a member of the Church of God at Ravia, Oklahoma. He attended the Church of God when it first began in 1919. This church was the first Church of God established in Oklahoma. We miss Brother Waymon so much.

—Rev. J. C. Moore, friend

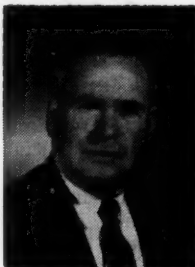
JONES

February 5, 1959, Sister Bessie Carter Jones, age 57, slipped away to be with Jesus. She was a faithful member of the Church of God in West Danville, Virginia. Sister Jones, a blessed woman with a smile always, even when seriously sick, will be greatly missed by all.

She leaves her husband, 1 daughter, 4 sons, 11 grandchildren and a host of other sorrowing relatives and friends who loved her very much.

The family was so devoted to Mother but they also love the Lord and believe He does all things well. We know our loss is heaven's gain, and we are looking forward to the time when we shall see her again in the resurrection.

—Lillian Carter, daughter-in-law

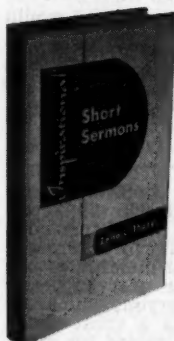


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testimonies

Healed of Cancer and Nervous Condition

CORBIN, Ky.—For quite a long time I have wanted to write my testimony of how the Lord healed me of cancer and a bad nervous condition. At the beginning of my illness I consulted my family doctor. Right away he discovered that I had the worst kind of cancer. When the doctor told me the verdict, I felt there was no way out. I was so weak in my body and so nervous I couldn't stand any noise—not even a newspaper to rattle. I made plans right away to see a specialist. When I did the story was the same, if not worse. He said I must begin taking X-ray treatments as soon as possible. He sent me home for a few days, returning for treatments in the early part of January, 1954. On Friday night I went to the Church of God where Brother Carden, the pastor, prayed for me, and I was healed of this awful nervous condition. I was taking 4 nerve tablets a day; I felt I couldn't live without them. From that night until this day, I have never taken another nerve tablet. I still had the cancer.

Someone might ask "Well, why didn't you get healed of the cancer?" I don't know. Only God can answer that question.

On Thursday I had my first X-ray treatment. I was in and out of the hospital every day for 34 days. I spent 7 long weeks away from home, my family and friends. The head doctor said he was sending me home; he hadn't given me all the X-ray treatments I needed but I couldn't stand any more.

This was the first of March. May 10 I had to return for an operation. They said I definitely could not live unless I had this operation. I decided in my own mind it was useless to return for any more help from the doctors. As far as I was concerned, all hope was gone; but I fully made up my mind and convinced myself that I would not look to man for help. If I got any help it would have to come from God. I felt all hope, as far as I

could see out in the future, was gone and death was on my trail. I thought I had taken my bed for keeps. Brother and Sister Clement Peters were called to pray, and Mrs. Luther Thomas was also present. The power of God came down in an unusual way. My sister, who was in the kitchen, said she knew I was healed because she felt it and she was not saved. I got up and never did go back to bed to stay; but for some reason I could not grasp the faith I needed to keep my healing. The following June, Brother Oral Roberts was in a revival crusade in Cincinnati, Ohio. I felt that if I could ever get where he could pray for me, I would receive that faith. I happened to be one of the fortunate ones; I got to go and he prayed for me. I was delivered and have been delivered ever since.

That has been 4 years ago this coming June, and it has been over 4 years the first day of this past March since I have had a doctor. My life has been youthful ever since the Lord healed me. I appreciate all the prayers of all the good people and I am especially grateful to God. I owe all my thanks to Him.

I trust my testimony will be a blessing to someone, especially those that are sick. I have been praising the Lord in my heart.

—Mrs. Lawrence Farmer

Nothing Is Too Great for God to Do

CLAYTON, Ga.—I believe when God moves in such a wonderful way as He did for me, we should tell the world how much He means to us. I suffered for almost ten years, the pain almost unbearable. I tried 5 different doctors, never really believing they could help me but trying to hang on, hoping something would help. I wrote to Brother Roberts and had faith that I would be healed. The night I was healed I don't believe that the devil ever tried so hard. I suffered so much, but God was right there.

He was so near I really didn't mind all the pain. I would just say over and over "you might as well give up, for God is so great I know I'm healed." I have never felt one pain from that night till now. When God does a job, He doesn't half-way do it. He also healed my father of a heart disease. Please pray for the healing of my mother's body. Nothing is too great for God to heal if we will only believe.

—Mrs. Harry Ramey

God Answers Prayer

SILVER POINT, Tenn. — I want to praise and thank God for hearing and answering prayer. About 2 weeks ago my father was in the hospital in a serious condition. Everyone told me that he would never leave the hospital alive. I asked God to let my father live and be at home once more. Praise God, He did, and my father is still at home. I am still praying that God will completely heal him. I promised God that if He would let my father go home, I would write the *Evangel* and give Him the praise for it. Everyone who knows the worth of prayer, please pray for my father's healing. It seems that the Lord has done more for me than for anyone else. I know He is a good God and hears us when we go before Him in prayer, asking and believing in Him. I know that God's healing power is real because my entire family has been healed.

Pray that I will stay in the center of God's will and do what He would have me to do. I want to draw closer to the Lord everyday and do more for Him. Praise His wonderful name.

—Mrs. W. D. Kelley

Praises God for Answered Prayer

GULFPORT, Miss.—God answers prayer. I have been working about three weeks on my job now. I needed a car to go back and forth, as I drive a milk truck and the plant is out from town. I prayed and asked God to help me, promising Him that I would write the *Evangel* and give Him the praise.

—M. A. Thomas

Receives Touch From God

NEW SMYRNA BEACH, Fla. —I want to praise the Lord for touching my body. I prayed and asked the Lord to heal me; the same day I was able to cook and rake some in the yard. Praise the dear Lord for it.

I'm asking all who read this and who believe in prayer and healing to pray for the complete healing of my body.

—Leona Dukes

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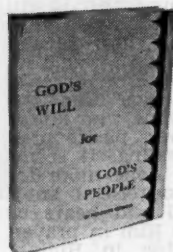
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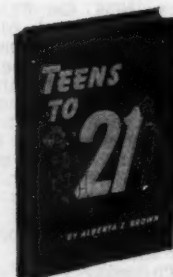
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